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Dr. HAYLEY'S
SERMON.

Preached before the Honourable
House of Commons,

On Monday, May 29, 1721.

Printed by J. and J. Sturges,

at the Sign of the Crown, in St. Paul's Church-Yard.



Mercurii 31. die Maij 1721.

Ordered,

THAT the Thanks of this House be given to the Reverend Dr. *Hayley*, for the Sermon by him Preach'd before this House, at St. Margaret's Westminster, on Monday last; and that he be desired to Print the same: And that Mr. *Pelham* and Sir *John Philipps* do acquaint him therewith.

Paul Fodrell,

Cler' Dom' Com'.

A
SERMON

Preached before the Honourable
House of Commons,

A T
St. Margaret's Westminster,

On Monday, May 29. 1721.

BEING THE
**Anniversary of the Restau-
ration of King Charles II.**

By THOMAS HAYLEY, D.D.
Canon-Residentiary of *Chichester*, and Chaplain
in Ordinary to His Majesty.

L O N D O N:

Printed and Sold by J. Downing, in *Bartholomew-
Close*, near *West-Smithfield*, 1721.

SERMON

Preached before the Honorable

House of Commons



At St. Margaret's Church,

On Monday, May 10, 1711.

By

Anniversary of the Restoration
of King Charles II.

By Thomas HARRIS, D.D.

Canon Residentiary of Exeter, and Chaplain
in Ordinary to His Majesty.

L O N D O N :

Printed and Sold by T. Woodcock, in Strand
Close, near West-Smithfield, 1711.



Isaiah XLI. 17, 18, — 20.

When the Poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst; I the Lord will hear them, I the God of Israel will not forsake them.

I will open Rivers in high places, and Fountains in the midst of the Valleys :

That they may see, and know, and consider, and understand together, that the Hand of the Lord hath done this, and the Holy one of Israel hath created it.



THESE Words are not to be taken in a *narrow, literal Sense*, as containing only a Promise, that God will relieve the Poor and Needy, when they are brought into great Distress, for want of the Necessaries of Life; but the Prophet speaks them in a more *large and extensive Signification*, and would have them understood, not only of God's providential Care and Protection

tection of the Jewish Nation in particular; but of the Church and People of God in all Ages, even under the Gospel Dispensation, to which our Evangelical Prophet applies the chiefest of this latter part of his Predictions.

Thus we find him beginning this Chapter in a most lofty and Majestick Strain of Eloquence, personating Almighty God, and in a Prophetick manner expostulating with his future Church and People, whom he would gather from among the Gentiles. *Ver. 1.* Keep silence before me, O Islands, and let the People renew their Strength; let them come near, then let them speak; let us come near together to *Ver. 2.* Judgment. Who rais'd up the Righteous Man from the East, call'd him to his Foot, gave the Nations before him, and made him rule over Kings? He gave them as the Dust to his Sword, and as driven Stubble to his Bow.

And thus he goes on to enumerate God's past Mercies to his Church, and from thence to raise an Argument for, and strengthen the Promise he makes them of, his future Protection. *Ver. 10. &c.* Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right Hand of my *Ver. 11.* Righteousness. Behold, all they that are incens'd against thee, shall be ashamed and confounded; they shall be as nothing, and they that strive with *Ver. 12.* thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee.

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But then should it please God to afflict his People for a Season, either as a proper Tryal of their *Faith*, or as a just Punishment for their *Sins*; There is Encouragement still in the Text, for them to expect, that the good Providence of God will interpose in their Behalf, and not suffer, either his *Temporal*, or *Spiritual* Blessings, entirely to fail. He may let them be troubled on every side, ^{2 Cor. iv.} and yet not suffer them to be quite ^{8, 9.} distressed; and therefore tho' they should be perplex'd at any time, they must not despair; tho' they may be cast down, yet they shall not be destroyed. For when the Poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst; I the Lord will hear them, I the God of Israel will not forsake them; I will open Rivers in high Places, &c.

The Want or Scarcity of *Water* signifies, in the Scripture Phrase, the want of all sorts of bodily Provision; as a fulness of Bread, or plenty of Water, does usually denote the contrary. But these Words are sometimes taken in a *Spiritual* Sense, for the Food and Nourishment of our Souls; as the Word of God, and the Doctrines of the Gospel, are call'd the Bread of Life, and the Waters of Life. Thus the ^{Joh. vi. 35.} Prophet Amos says, chap. viii. ver. 11. Behold, ^{iv. 14.} the Days come, saith the Lord God, that I will send a Famine in the Land, not a Famine of Bread, nor a Thirst for Water, but of hearing the

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the Words of the Lord; where the same Metaphor is us'd.

And 'tis the Opinion of Commentators on this Place, That the Prophet had this *Spiritual* Meaning of the Word *Water* in his View, in the Promise made in the *Text*. And if so, then the Passage may very properly be apply'd to *our selves*; and by the *Poor* and *Needy* there mentioned, we may understand all good Men in general, but *Christians* more particularly, who by the Precepts of their Religion are oblig'd to be *Poor in Spirit*, and of a meek and lowly Disposition. And Almighty God here engages, to *rescue* such Persons, when they are brought under any great *Distress*; when they are in Danger of being depriv'd, either of their *Temporal*, or of their *Spiritual* Comforts, or of *both*; and have no visible Human Means left to support them. *When they seek Water, and there is none, I the Lord will hear them, and will open Rivers in high Places, &c.* That is, he will find out a proper way, and effectual means to deliver them.

From my Text thus explain'd, I shall take occasion to observe to you, in the first place,

I. THAT Almighty God, in his wise Providence, does many times suffer, even his *own People*, to be brought into great *Difficulties* and *Danger*. *The Poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst.*

II. THAT

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II. THAT the same Wise and good Providence does very frequently interpose in their behalf, and work for them a *Deliverance*, even when they are in the *deepest* and *most pressing Distress*. *I the Lord will hear them, says the Text, I will open Rivers in high Places, and Fountains in the midst of the Valleys.*

III. THAT this gracious Interposition of the Divine Providence, in such *peculiar Times of Danger*, is design'd by God, to make Men the *more sensible* of his great *Mercies* to them, to awaken them from a State of *Insensibility* and *Ingratitude*, to affect their *Hearts* with *thankful Dispositions* towards him, and to fill their *Understandings* with *just Apprehensions* of such his *extraordinary Protection*. *That they may see, and know, and consider, and understand together, That the Hand of the Lord hath done this, and the Holy one of Israel hath created it.* And lastly,

IV. I shall apply the whole to *our selves of this Nation*, and the Happy Occasion of *this Day's Solemnity*.

I begin with the first Observation.

I. THAT Almighty God, in his wise Providence, does many times suffer, even his *own People*, to be brought into great *Difficulties* and *Danger*. *The Poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst.*

The Truth of this will soon appear, from a short recollection of the various Sufferings
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of good Men in all Ages, whether consider'd in their *private* Capacities, or as Members of Society, and constituting one Body the Church.

As to *particular* Instances, it would be endless to enumerate them. You have heard of the Sufferings of Job, of the Troubles of David, of the Tryals of all the *Ancient* Prophets, how they underwent *cruel Mockings and Scourgings*, yea moreover Bonds and Imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wander'd about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented. Of whom the World was not worthy; they wander'd in Deserts, and in Mountains, and in Dens and Caves of the Earth.

Heb. xi.
36,37,&c.

And our Saviour, and his Apostles, had the same Afflictions to exercise their Patience and Courage under the *new Dispensation*, which the Holy-Men before mention'd experienc'd under the *Old*; and had no other returns from an ungrateful World, for the *glad Tidings of Salvation* which they brought, but the utmost Cruelties Malice and Hatred could invent. And such has been the Case, very frequently, of good Men in all Ages; whose Sufferings and ill-treatment from the World, have usually been as conspicuous and remarkable, as their Virtue and their Merit.

And if from the Tryals of particular good Men, in their *private* Capacities, we proceed to take into Consideration their Case as
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in Society, and as Members of one Body the Church, we shall still find, that God's Providence has not always *over-rul'd* the *common Course of this World*, nor restrain'd the Cruelty of the Prince of the Power of the Air, nor kept in that *persecuting Spirit*, which even now *worketh in the Children of Disobedience*. But Eph. ii. 2.
has many times made them the Instruments of Correcting his own People, of bringing Calamities upon them, for the exercise of their Faith, and the improvement of their Virtues.

How did he permit his own People the Jews, in the *Infancy* of their State, and when he was but just forming them into a Nation, to *Sojourn in a strange Land*, to be brought into *Bondage*, and to be *entreated Evil* Acts vii. 6.
four Hundred Years? How many Hardships and Difficulties had they to struggle with, during their *Forty Years Travel* in the *Wilderness*? And after they had been prosperously settled in the promised Land, how did he suffer them to be carry'd away *Captives* into *Babylon*? And since that Restoration, because of their great Obstinacy and Infidelity in rejecting our *Saviour*, and standing out to the last against all the *Miraculous Demonstrations* he gave them of the Truth of his Mission, God has blotted out their *Name* from being a *Nation* under Heaven, and causes them to wander like *Vagabonds* in the Earth. And they have no reasonable Prospect, because no Promise, of their being *ever gather'd again*, till towards

Rom. xi. 25. the *End of the World*, when the *fulness of the Gentiles is come in*, and they themselves shall embrace *Christianity*, that so all the *Kingdoms of the World*, may become the *Kingdoms of our Lord*, and of his *Christ*.

Rev. xi. 15.

And if we look back upon the *State of the Christian Church*, we shall find that it has had an equal share of the same bitter *Cup to drink of*. For the first *three Hundred Years*, it labour'd under a *Continual Persecution* from the unbelieving *Governours of the Gentile World*. And for more than *twice that number of Years*, it groan'd under the *Tyranny and Usurpation of the Anti-Christian one*. And tho' it pleas'd *God*, at the *Reformation*, to dissipate those *Clouds of Error and Superstition*, which the *Papal Power* had introduc'd into the *Church*, and almost totally eclips'd the *Gospel*; yet the *true Light* has not yet shone, in its full *Brightness*, but through a *small part of Christendom*; there being whole *Nations* yet involv'd in *Popish Darknes*s, and unable to extricate themselves from that *Spiritual Bondage*.

And as to such *free States or Kingdoms*, who have had *Courage and Strength enough* to shake off this *Tyrannical Yoke*, they have purchas'd their *Liberties* at the *Expence of much Blood and Treasure*; enough, one should think, to make them *highly prize* such valuable *Blessings*, and to keep a very watchful *Eye* upon those, who would deprive them of them.

Thus.

Thus much may suffice for the Illustration of my first Observation from the Text; That Almighty God, in his Wise Providence, is pleas'd to purify even his *own People* by *Affliction*, and to suffer them to struggle with many Difficulties and Dangers.

The next thing I observ'd to you was,

II. THAT the same wise and good Providence does, very frequently, interpose in their behalf, and work for them a *Deliverance*, even when they are in the *deepest* and *most pressing Distress*. *I the Lord will hear them, I the God of Israel will not forsake them, &c.*

This Promise of Almighty God's supplying the *Poor and Needy with Water*, when their *Tongue faileth for Thirst*, and they are brought into great Distress for the want of it, is what has been *literally* fulfill'd, in more Instances than one, which we read of in the Old Testament. Thus *Hagar* was miraculously supply'd with *Water* in the Wilderness of *Beer-sheba*, whereby the Life of her Son *Ishmael* was preserv'd, when he was near expiring with *Thirst*, Gen. xxi. 19. In like manner, when the whole Congregation of the Children of Israel murmur'd against *Moses* in the *Desert of Zin*, because they had *no Water to drink*; we read, that *Moses*, by Direction from God, *smote the Rock at Meribah*, and the *Water came out abundantly*, and the Congregation Drank, and their Beasts also, Numb. xx. 11. And when they were in the like disposition for want of *Bread*, God rained down *Manna*
also

Pfal.
lxxviii.
25.

also upon them for to eat, and gave them Food from Heaven.

Pf. xciv.
14.

But to leave the *literal* Sense of the Words, and to consider them in their largest and most *extensive* Signification; we shall find, That *the Lord will not fail his People, under any Distress; neither will he forsake his Inheritance, under any Pressures.* Their *past Deliverances* have been as constant, and as great, as their *Troubles*; which is a strong Encouragement for them to hope, and a reasonable Ground for them to expect, That their *future Protection* will be such, as shall answer their *Necessities*.

Pf. xxii. 4.

Thus God promis'd the Jews, *Deut. iv. 30. When thou art in Tribulation, and all these Afflictions are come upon thee, even in the latter Days, if thou turn to the Lord thy God, and shalt be obedient unto his Voice, he will not forsake thee, neither destroy thee, nor forget the Covenant of thy Fathers, which he swear unto them.* And the Psalmist says, *Our Fathers hoped in thee, O God, they trusted in thee, and thou didst deliver them; They called upon thee, and were holpen; They put their Trust in thee, and were not confounded.*

And if from these *Promises* and *Declarations* in Scripture, of God's Protection and Deliverance of his People, we proceed to *Facts*; The Truth of our Observation will be yet more strongly confirm'd. The Afflictions of *Job*, and his Integrity under them, were at last crown'd with greater Pro-

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Prosperity; for the Lord blessed the latter
End of Job, more than his Beginning. The ^{Job xlii.}
Troubles of David were all brought to ^{12.}
a prosperous Issue, and conduc'd in the
End to his firmer Establishment in his King-
dom, and what was much more for his Ad-
vantage, to the greater Improvement of his
Mind. The Cry of the Children of Israel, in
their Egyptian Bondage, was heard by God, ^{Exod. iii.}
who wrought their Deliverance, by a mighty
Hand, and a stretched out Arm. Infomuch that
the Egyptians were glad at their Departure, for ^{Deut. iv.}
they were afraid of them. The Hunger and ^{34.}
Thirst they sustain'd in the Wilderness, soon ^{Pf. cv.}
gave Way to a happy Settlement in the ^{37.}
promis'd Land, a Country abounding with
Plenty of all Things, a Land flowing with
Milk and Honey. And when for their In-
gratitude and Idolatry, they were carry'd a- ^{Exod. iii.}
way Captives into a strange Land, no sooner ^{8.}
did they return to their Obedience, but God
receiv'd them again into Favour, and rais'd
up Instruments of their speedy Restoration.
The Persecution of the Gospel by the Hea-
then Governours, was at last put an End
to, by the Conversion of those Powers. And
when the Church grew the worse for the
Prosperity it enjoy'd; and by grasping at
what was earthy, had almost lost the Way
to Heaven; a Spirit then arose, whereby
Truth has prevail'd, and ever since stood
its Ground, against the Powers of Darkness;
and

and will in the *End*, without all question, *entirely* get the better of them.

And thus has Almighty God, by a long Series of providential Occurrences, constantly *sustain'd*, and hitherto *preserv'd*, his Church and People; not, indeed, in the same *Uniform* and uninterrupted State, but sometimes, by *blessing them, so that they have multiply'd exceedingly.* And again, when they have been *minish'd and brought low, thro' Oppression, through any Plague or Trouble, by rescuing them again out of the Hands of their Oppressors.* Though he suffer them, says the Psalmist, *to be evil entreated through Tyrants, and let them wander out of the Way in the Wilderness;* Yet helpeth he the Poor out of Misery, and maketh him Households like a Flock of Sheep. The Righteous, says he, *will consider this, and rejoyce.* Which leads me to my *Third Consideration, viz.*

III. THAT this gracious Interposition of the Divine Providence, in such peculiar Times of *Difficulty* and *Danger*, is design'd by God, to make Men the more *sensible* of his great Mercies to them, to awaken them from a State of *Insensibility* and *Ingratitude*, to affect their Hearts with *thankful* Dispositions towards him, and to give them just Apprehensions of such his *extraordinary* Protection. That they may see, and know, and consider, and understand together; that the Hand of

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of the Lord hath done this, and the Holy one of Israel hath created it.

Such is the *Insensibility* of Mankind, they have always been the *less observant* of the Divine Goodness and Bounty extended towards them, the more *constantly* and *uniformly* they have felt the Effects of it. Such their *Ingratitude*, they have usually made the *less* returns of *Thanks* and *Praise*, the *greater* and *more numerous* the *Blessings* have been which they have receiv'd. Infomuch that Almighty God is in a manner forc'd, to *interrupt* the Course of his Favours; sometimes to *threaten* them with the loss of his Protection, by bringing into their view a *prospect* of Calamities, and putting them in *imminent Danger* of them; and sometimes actually to *deprive* them of those Blessings, which he finds they make *so ill a use of*. And all this he does, in order to convince them of the *certainty* of his providential Care over them, and of the *Greatness* and *Valuableness* of those Mercies, which his infinite Goodness has so graciously afforded them. Thus we read of the *Israelites*, That when he slew them, they sought him, Ps. lxxviii.
and turned them early, and enquired after God. 34.
And in the Prophet *Hosea*, 'tis said, in their Hol. v. 15.
Affliction they will seek me early. But then, when Deut.
Jesurun waxed Fat, he kick'd; when he was covered xxxii. 15.
with Fatness, then he forsook God which made
him, and lightly esteemed the Rock of his Salva-
tion. And when the Lord saw it, he abhorr'd 19.
C them;

20.

them; And he said, I will hide my Face from them.

Such has been the method which God has taken for the *Reformation* of Mankind; when his temporal *Mercies* have not had their due *Effect* upon them, or have been *Perverted* by them, he has usually sent his *Judgments* to reclaim them; not indeed always by *actual* Sufferings; sometimes he only holds the *Rod* over us, without striking the Blow, to see what *Threatning* will do, before he proceeds to *Punishment*. But when the *Obstinacy* and *Perverseness* of a sinful People will not thus be conquer'd, it then becomes necessary for the Hand of God to fall *heavy* upon them, to withdraw those *Blessings*, which they have had neither the *Sense* to value, nor the *Gratitude* to be thankful for; and to lay upon them such *real* Calamities, and *positive* Afflictions, as may bring them to such a temper of mind, as to see the *Justice* of God in their *Punishment*, and God's great *Mercy* in their *Deliverance*.

And the Almighty does many times, on purpose, let things go on to some *Extremity*, that the *Interposition* of his *Providence* may be the more *conspicuous*; and that what Men will not observe, from his *common* and usual Dispensations, they may be *Taught*, or be left *inexcusable* if they do not learn, from such *extraordinary* Occurrences. So that whenever the divine Providence does mercifully.

fully interpose, either in the Preservation of any People from such Calamities as *threaten* them, or in the rescuing them out of such as they are actually *involv'd in*; he does it with an Intention to raise in their Minds such *subtle Dispositions*, as may justly be expected, from such *wonderful and remarkable* Dispensations.

I have done with the *General* Observations arising from the Text. It remains in the last place,

IV. THAT I apply the whole to *our selves of this Nation*, and the happy Occasion of *this Day's Solemnity*.

Now if *ever* there was a People in a more *peculiar* manner favour'd by the Almighty, *We* of this Land, have just Reason to esteem our selves such; and ought therefore to behave our selves accordingly, by making all possible returns of *Gratitude and Praise*. There is not an *Age* has pass'd over us, nor scarce a *King or Queen's Reign*, in which History does not inform us, of some or other remarkable, and almost *miraculous* Instance of God's *Protection*, and of the divine Providence watching over us for *Good*; either in rescuing us out of the Hands of *Tyranny and Oppression*, or in preserving or restoring us, from *Anarchy and Confusion*.

Let us recal our Observations but for *one single Century*, and review the Occurrences

only since the *Reformation*, in which the *Business of the Day* will naturally fall under our Consideration, in its proper Order of Time.

How did God prosper, both the *Arms* and *Councils* of *Queen Elizabeth*, of glorious Memory, in the entire Settlement and Establishment both of our *Spiritual* and *Temporal Liberties*; rescuing us from a Foreign Jurisdiction; and restoring the Truths of the Gospel to their Primitive Simplicity; by putting the *Bible* into the Hands of her People, that they might see with their *own Eyes*, and read and judge *themselves*, what they were both to believe and practise in order to be *sav'd*; and not be led any longer by such *self-designing Emis-*
 Mat. xv. *saries*, as had taught them for *Doctrines*, the
 9. *Commandments of Men*.

In how wonderful a Manner did God interpose between Us and *Destruction*, in that never to be forgotten Barbarity, intended by *Popish Conspirators*, in the Reign of *King James the First*; when the King, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, were to have been blown up by *Gun-Powder*, the whole Nation been put into the utmost Confusion, and our Land made a
 Acts i. 19. *Slaughter-House*, an *Aceldama*, or *Field of Blood*?

But never was there a more signal Instance of the Interposition of Divine Providence,
 than

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than in that amazing turn of Affairs, which brought about the Happy *Restoration* of King *Charles the Second*, together with our *ancient Form of Government*, after an Interruption of many Years. The particular Instance of God's peculiar Mercy towards this Nation, which *this Day* we are assembled, most solemnly and gratefully to commemorate.

This was an Event, so surprizing in all its Circumstances, brought about by Occurrences not foreseen, and Contrivances not suspected, and so vastly Beneficial in its Consequences to these Kingdoms; that the *Noble Historian* of those Times, has very justly, and piously acknowledg'd, That no *Human Strength*, or *Human Policy*, without the especial Direction of Heaven, could have produc'd it; ' And he tells us, that it was ' Glory enough for that Great General, who ' was the Principal Actor in it, That he was ' God's Instrument, in bringing those mighty things to pass, which, undoubtedly, no ' one Man living, had, of himself, either ' Wisdom enough to foresee, or understanding to Contrive, or Courage to Attempt ' and Execute. Lord *Clar.* History 3 Vol. page 554.

To God then we must look up as the great Author and Contriver of that National Blessing we *this Day* Commemorate; and we do therefore most thankfully acknowledge, *How that this was thy Hand, and that thou Lord* ^{Ps. cix. 26.} *hast done it.*

That

That *Distraction* and *Violence* which these Kingdoms labour'd under, during the Interruption of *Regal* Government, must for ever sure be a Warning both to *Prince* and *People*, not to disturb *old Foundations*, neither to stretch *Prerogative* beyond *Law*, nor to assert *Liberty* beyond *Reason*; the natural Consequence of which, must necessarily end, either in *Tyranny* or *Confusion*. But it is the peculiar Happiness of our own Constitution, that, as it will not admit of any *Arbitrary Tyrannical Impositions* from *Despotick Power*, so neither will it suffer any *Disobedience* to *Lawful Commands*. The Rights and Priviledges of *British* Subjects, are all settled and secur'd by the *Laws of the Land*, and these must be the Rule both for *Prince* and *People* to act by; and so long as they do so, we shall never fall again into such calamitous Times, as to see a *Parliament* governing *without a King*, or a *King* without a *Parliament*.

It far'd with *Religion*, as it did with *Liberty*, in those Years of *Confusion*. That *Decent* and *Regular* Form of *Worship*, which we at present enjoy, was oblig'd to give place to *Enthusiastick* and *Incoherent* Conceptions; and the *true* Life and Spirit of the *Christian* Religion was lost, in mere *Hypocritical* and formal *Pretences* to it. It cannot indeed be contended, that this Matter was much mended by the *Restoration*; or that true Religion and Godliness throve so fast
imme-

immediately after it, as it ought, and might reasonably be expected, to have done. The Detestation Men had conceiv'd against some late *Vices*, drew the unwary into other *Extreams*; and to avoid the shame of *Hypocrisy*, they ran into open *Prophaneness*, and thereby dishonour'd a better Profession of Religion, and a better Establishment.

And we cannot but observe, how difficult a matter it is, to keep the corrupt Nature of Man from running into *these Violations* of Duty; when, even in our *own more settled times*, under a *Vigilant Administration*, and the pious Care and Zeal of such as *Preside* in Religion, and the Government of the Church, there should be found *Combinations* of Persons, and some of good Education, if not of high Rank and Dignity, so *very Profligate*, as to distinguish themselves by a *Name*, it would create a *Horror* to mention, and to be Guilty both of *Expressions* and *Actions*, which nothing but Hearts polluted with the *highest Infidelity*, and the *grosslest Corruptions*, could dictate, or engage in.

The early and pious Care of his SACRED MAJESTY, to put a stop to these abominable Impieties, ought to be seconded, and made effectual, by the *United Endeavours* of all the Lovers of Religion and Virtue. Especially at a time, when the *whole Nation* is in a manner *fainting*, under the Severity of
that

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that *Punishment*, God's Righteous Judgment hath most equitably laid upon us, for *Iniquities* of another Nature; and when we have so great Reason to be apprehensive of yet more *dismal* Judgments, those greater Viols of God's Wrath, pour'd out upon a *Neighbouring* Kingdom; whose *Sins* we have so exactly Copy'd, that we can have but little Reason to flatter our selves with an Exemption from their *Punishments*.

Nothing but the *Wisdom*, and *Justice*, and *Courage* of a *British* Parliament, could support a sinking Nation, under such dejecting Circumstances; and even that must prove ineffectual without a *National Reformation*. For how can a Profligate People hope for God's *Blessings*, or not expect his Judgments, whilst *Sin* lyeth at their Doors?

Gen. iv. 7. A *Sin*, like that of Achan, the Son of
Josh. vii. 1. Carmi, whom the Children of Israel Ston'd
Ver. 25. with Stones, and Burnt with Fire after they
had Ston'd him with Stones, to appease the Anger of the Lord against Israel. He therefore, at such a Juncture, must be the greatest Patriot, and the truest Lover of his Country, who putteth away the Accursed thing from himself, does Justice to the Injur'd, relieves the Oppressed, and endeavours to turn many to Righteousness; and thereby procures the Blessings of Heaven upon his Fellow-Citizens here, and at the same time, lays the
Foun-

Foundation of his own greater Glory hereafter; for such a one *shall Shine as the Brightness of the Firmament, and be as the Stars for ever and ever.*

But these are Topicks, which, how proper soever for the *Times*, will be thought, perhaps, not so proper for the *Day*. For which Reason, I shall no longer dwell upon them; but return to a more acceptable Subject, the observing to you the great *Mercies* and signal *Deliverances* of Almighty God vouchsafed to this Nation, how little soever we may have *deserv'd* them.

And if from the Restauration of King *Charles the Second*, we reflect upon the State of Affairs in the *Following Reign*; how did the Hand of God interpose *again* in our behalf, when our *Laws*, and *Liberties*, as well as our *Religion*, were in imminent Danger, from the *Arbitrary Proceedings* set on Foot by *Popish Councils* in it? From whose *Perfidious* and *Wicked Attempts* Providence rescu'd us, by raising us up a *Deliverer*, of whom this Nation ought always to retain a *most grateful Remembrance*.

These are all *amazing* Instances of God's great Goodness to the People of this Land; and such as call for our most hearty Acknowledgments. And yet, as if God had not done enough for us already, Lo! *another*
D Instance

Instance of his Mercy towards us, and a gracious Effect of his most compassionate Providence! I mean, the placing his *present Majesty*, a *Protestant Prince*, upon the *Throne of these Kingdoms*, at a time, when the Enemies of our Establishment had raised in themselves the greatest Expectations of a *Popish* one. A Blessing this of such an *accomplished* Nature! that most of the *Comforts* of *this* Life, nay, I may say, the eternal Joys and Happiness of the *next*, are, in some Measure, comprehended in it. The Protection of good *Laws*, *Liberty of Conscience*, *Property* in our *Estates*, are the refreshing Streams that flow from this reviving Fountain. Whereas *Popery* is the Root of the *Reverse* of all this, and when joyn'd to *Government*, is the Foundation of all *Calamities*, introducing a *Tyrannical Dominion* over, both our *Bodies*, and our *Souls*.

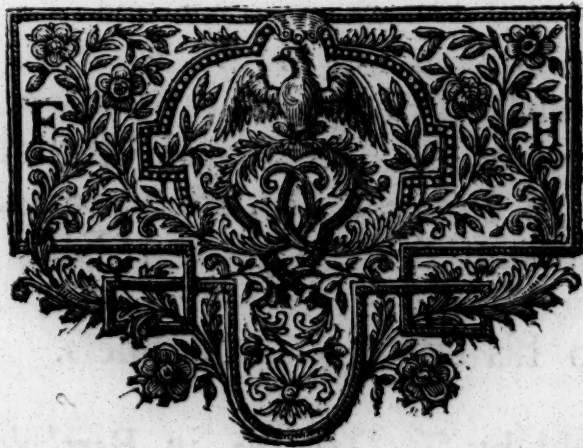
Suffer me then, upon *this Day*, when the whole Nation is with joyful Hearts Celebrating the *Birth* of so *Gracious a Governour*, which the Piety of his Majesty would not suffer to break in upon the Religious Duties of *Yesterday's Sabbath*, to conclude this Discourse, by leaving upon your Minds so grateful an Impression; and by addressing you, upon this Occasion, in the Words of the

Pf. xxxiv. Psalmist; O Praise the Lord with me, and let
 3. us magnify his Name together. O clap your
 xlvii. 1. Hands together, all ye People, O sing unto God
 with

the Honourable House of Commons. 27

*with the Voice of Melody. For he hath chosen
his present Majesty, as he did formerly, David^{lxxviii.}
his Servant. He hath call'd him to feed Jacob^{71, 72.}
his People, and Israel his Inheritance. And he^{73.}
will feed them with a faithful and true Heart,
and Rule them prudently with all his Power.*

F I N I S.



Advertisements.



A Sermon Preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting in the Parish-Church of St. Mary le Bow; on Friday the 17th of February, 1720. By Edward Waddington, D. D. Fellow of Eton College, and Chaplain in Ordinary to his Majesty.

A Discourse of Judicial Providence: Preached in an Assize Sermon at *Welsh-Pool* in the County of *Mountgomery*, on the 13th of Sept. 1720. Before the Honourable *Spencer Comper Esq*; Chief Justice of *Chester*, and Mr. Justice *Winnington*. By *E. Saunders*, D. D.

The Bloody Principles of *Popery* offer'd to the Consideration of every *English* Protestant: In a Sermon Preach'd before the Mayor and Aldermen of *Lincoln*, Nov. 5. 1720. By *John Disney*, Rector of *Kirkby-Super-Baine* in the County of *Lincoln*.

The Doctrine of Godly Sorrow: Set forth in a Sermon, Preached at St. James's, in the Chappel of his late Royal Highness Prince George of Denmark, Dec. 16. 1720. Being the Day appointed for a general Fast and Humiliation. By *Anthony William Boehm*, Chaplain to his late Royal Highness.

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